



PERÚ

Ministerio de Cultura

REPUBLIC OF PERU

# SACRED CITY OF CARAL - SUPE

World Heritage Site - WHC



BEST PRACTICE IN MANAGEMENT OF WORLD HERITAGE PROPERTIES

LIMA, MARCH 2012

## **Recognizing and rewarding best practice in management of World Heritage properties**

**State Party:** Republic of Peru

**Title proposed World Heritage property:** Sacred City of Caral-Supe

### **Brief description of the property:**

The 5000-year-old 66-hectare archaeological site of The Sacred City of Caral-Supe is situated on a dry desert terrace overlooking the green valley of the Supe River. It dates back to the Initial Formative [former Late Archaic] Period of the Central Andes and is the oldest centre of civilization in the Americas. Exceptionally well-preserved, the site is impressive in terms of its design and the complexity of its architecture, especially its monumental stone and earthen platform mounds and sunken circular courts. One of 21 urban settlements situated in the same area, Caral features complex and monumental architecture, including six large pyramidal structures. A quipu (the knot system used in Andean civilizations to record information) found on the site testifies to the development and complexity of Caral society. The city's plan and some of its components, including pyramidal structures and residences of the elite, show clear evidence of ceremonial functions, signifying a powerful religious ideology.

**Please answer the questions below demonstrating the successful management and sustainable development of the World Heritage property and why it is an example of a best practice.**

	<b>Topics for demonstrating best management practice:</b>	<b>Please indicate in this column why your World Heritage property is a best practice in relation to the topic:</b>
<b>1.</b>	<b>Conservation:</b>  <b><i>What innovative management practices or strategies are being applied in order to ensure the conservation of the Outstanding Universal Value (OUV) of the property (e.g. better resource management, restoration and rehabilitation, addressing various manmade or natural threats and challenges, etc.)?</i></b>	<p>Up to 1996, the Sacred City of Caral was an unknown archaeological site – unknown both by researchers and by the local and national population. The people living nearby thought that the site was occupied by “natural hills”, without any cultural significance, at the side of Supe Valley, where they grew their crops, in conditions of poverty.</p> <p>During the past eighteen (18) years, the value enhancement of the Sacred City of Caral, executed with a holistic approach of linking the past with the present, has been carrying out the following activities:</p> <ul style="list-style-type: none"> <li>a. Archaeological research into the history of the social system of the Caral civilization with the production of scientific knowledge by a multidisciplinary team of experts, in order to transmit the results of the investigation to the scientific community and society at large.</li> </ul>

		<p>b. The development of an on-going program for the conservation of the architecture of stone and earth, and organic materials, respecting the criteria defined in the international conservation charters; but, at the same time, innovative with regard to the conditions of the geographic and environmental situations, for example the fact that the settlements of the Caral civilization are located in an area of high seismic activity. ZAC has identified the fact that Caral's architecture was built with earthquake-resistant technology, and this finding is being investigated to extract knowledge that may be of use to us in the present, not only for preserving monuments, but also for applying it and helping mitigate the effects of earthquakes on present-day buildings. ZAC has also organized training workshop programs for the conservers of Peru and neighboring countries, in order to share the knowledge obtained by scientific research on the architecture of Caral and its application in experimental samples.</p> <p>c. Social projection of the historical cultural knowledge obtained. This has been done as follows:</p>
--	--	--

		<p>i. The implementation of tour circuits in the Sacred City of Caral, with:</p> <ul style="list-style-type: none"> <li>• Permanent attention and surveillance at the site with local personnel, trained by the Caral Archaeological Zone (ZAC).</li> <li>• Continual educational and training trips of the drivers who provide transportation services in Supe Valley.</li> <li>• Regular upgrading of the visitors' circuits with information panels. Visitors are taken along these circuits by local tour guides trained by Caral Archaeological Zone. The tour circuits include facilities for people with mobility impairment.</li> <li>• Implementation of basic services, such as food, provided by the local population for visitors.</li> </ul> <p>ii. Continual presentation of museographic displays and conferences, and participation in national and international academic events.</p>
--	--	--

		<ul style="list-style-type: none"> <li>iii. Periodic publications in academic magazines, as well as others of a general nature, and in books or leaflets especially prepared for the non-specialized public in the form of “illustrated books”.</li> <li>iv. Presence in social networks and Internet.</li> </ul> <p>d. Communication with the people living in the vicinity of the Sacred City of Caral, to promote social development there and foster their permanent identification with the preservation of the cultural heritage. For this purpose, ZAC has:</p> <ul style="list-style-type: none"> <li>i. Drawn up a “Master Plan”, which is a program with guidelines for promoting integrated sustainable development of the people in Caral and its area of influence.</li> <li>ii. Implemented a network of community museums, containing the local history and local memory to stimulate reflections about the geographic and social situation of this part of the country.</li> </ul>
--	--	--

		<ul style="list-style-type: none"> <li>iii. Trained teachers in transmitting historical knowledge and in raising awareness regarding the care of the cultural heritage: in schools, institutes, and universities in the area.</li> <li>iv. Organized health campaigns for the local population.</li> <li>v. Conducted workshops for the formation of the local population in ecological agriculture and good agricultural practices; in rural tourism; and in business plans. One such workshop was a year-long one entitled “Archaeological model for the preservation of the cultural heritage and sustainable economic development of Caral-Supe” taught by the Institute for Development and the Environment (IDMA), financed with funds obtained by Caral Archaeological Zone from the Fund of the Americas (FONDAM).</li> <li>e. Permanent awareness-raising of the political authorities that succeed each other over the years, to ensure continuity for the activities of the Caral Archaeological Zone, entrusted with the management of the Sacred City of Caral: a law has been obtained from Congress that guarantees the budget necessary for the conservation and protection of Caral in years to come.</li> </ul>
--	--	---

	Topics for demonstrating best management practice:	Please indicate in this column why your World Heritage property is a best practice in relation to the topic:
2.	<p><b>Local People:</b></p> <p><i>What exemplary practices are you using in order to effectively address the needs of local stakeholders within the management system for the property, and enable their full and active participation?</i></p>	<p>Of the programs that ZAC has carried out with the local population, the following six are the most outstanding:</p> <ol style="list-style-type: none"> <li>1. The training of local people, both men and women, as technicians for archaeological excavation and recording; consolidation of architecture; primary selection of materials excavated; topographical surveys with high-technology equipment such as total station and three-dimensional scanner; administrative management; the running of the storehouses; automobile mechanics for the operation and maintenance of vehicles; and quality attention to visitors. It should be noted that a young worker from the village of Caral was so motivated that he is at present in the third year of his Archaeology studies at university – Universidad Nacional Mayor de San Marcos (Lima, Peru).</li> <li>2. Training and organization of local inhabitants as tour guides, to take the visitors along the tour circuits of the Sacred City of Caral. They have founded the Puntapaj Association (“Puntapaj” means</li> </ol>



		<p>“he who goes in front” in the local Quechua language), and, as well as communicating the historical facts, they contribute to the conservation of the Sacred City of Caral by making sure that the visitors keep to the set routes and do not climb onto the archaeological buildings. Moreover, they benefit by improving their economies with the payment they receive for guiding the groups of visitors.</p> <p>3. Training and organization of a group of women from Supe Valley as “Local food sellers” who provide a snack or meal service for the visitors to the Sacred City of Caral. For this training, specialists were invited from gastronomic institutes of the city of Lima and the province of Barranca.</p> <p>4. Training in good practices for the Supe Valley farmers to reduce the intensive use of agricultural chemicals, which affects the health of the people and quality of the production. There have been programs by Agro-ecology farmers, and a current program is being conducted under an agreement between Caral Archaeological Zone, the private company San Fernando S. A., and the local inhabitants.</p>
--	--	--

		<p>5. Implementation of a community tourist hostel through an agreement between Caral Archaeological Zone, private enterprise, and the local inhabitants, which will be administrated for the benefit of the local population.</p> <p>6. Training in good practices for customer attention for the local drivers of public transport vehicles on the Supe-Caral route.</p>
<p>3.</p>	<p><b>Legal framework:</b></p> <p><i>What special measures have you taken to ensure that the legal framework for the world Heritage site is effective on maintaining the OUV of the property?</i></p>	<p>Since intervention began in the Sacred City of Caral, a legal structure had been building that would guarantee the investigation, conservation, and dissemination of the socio-cultural values of the archaeological site. Once the appropriated legislation was ready, ZAC submitted site's application to the World Heritage Center. The legislation in force is prior to the nomination of the Sacred City of Caral, and consists of the following:</p> <ol style="list-style-type: none"> <li>1. Supreme Decree DS N° 040-2001-ED, June 13, 2001, declared of national interest the recording, investigation, conservation, and value enhancement of the Sacred City of Caral.</li> <li>2. Directorial Resolution of the National Institute of Culture N° 720/INC, of August 1, 2002, declared the Sacred City of Caral to</li> </ol>

		<p>be Cultural Heritage of the Nation.</p> <ol style="list-style-type: none"><li>3. Supreme Decree DS N° 003-2003-ED, of February 10, 2003, created the Caral-Supe Special Archaeological Project, with autonomous management, to be entrusted with the value enhancement activities of the Sacred City of Caral.</li><li>4. Directorial Resolution of the National Institute of Culture N° 645/INC, of August 27, 2003, approved the official plan of delimitation of the Sacred City of Caral, for its registration in Public Registries as property of the Peruvian State.</li><li>5. Resolutions N° 002-2005/SBN-GO-JAR; 078-2005/SBN-GO-JAR; and 079-2005/SBN-GO-JAR of January 13 and April 29, 2005, approved the first registration of domain in the name of the Peruvian State of the estate where the Sacred City of Caral is located.</li><li>6. Directorial Resolution of the National Institute of Culture N° 688/INC, of May 25, 2005, approved the Master Plan for the integrated, sustainable development of Supe Valley and its area of influence based on the value enhancement of the archaeological heritage of the Caral civilization.</li></ol>
--	--	---

		<p>7. Law of Congress of the Republic of Peru N° 28690, of February 24, 2006, endorsed Supreme Decree 003-2003-ED, creating the Caral-Supe Special Archaeological Project, and entrusted to it the conduction of the Master Plan for the development of Supe Valley and its area of influence.</p> <p>8. Resolution N° 138-2006/SBN-GO-JAD, of November 16, 2006, transferred the estate of the Sacred City of Caral to Caral Archaeological Zone, of the National Institute of Culture (INC), now the Ministry of Culture, for its value enhancement and conservation.</p>
	<p><b>Topics for demonstrating best management practice:</b></p>	<p><b>Please indicate in this column why your World Heritage property is a best practice in relation to the topic:</b></p>
<p><b>4.</b></p>	<p><b>Boundaries:</b></p> <p><i>What innovative ways of dealing with the boundaries of the property, including for management of the buffer zone do you have in place, to effectively to manage the site and protect its OUV?</i></p>	<p>With regard to the Buffer Zone, the following actions have been taken:</p> <ol style="list-style-type: none"> <li>1. archaeological evaluations and delimitations of the identified archaeological sites, as well as recognition of eight archaeological settlements of the Caral period as National Cultural Heritage;</li> </ol>

		<ol style="list-style-type: none"> <li>2. ZAC is currently in conversations with the President of the Regional Government of Lima to release budget for the execution of four investment projects of the Master Plan, designed with the financial support of the Peru-France Fund, and which guarantee the preservation of the cultural heritage;</li> <li>3. Execution of the Land-Use Plan, which is the competence of the area's political authorities, has been negotiated.</li> <li>4. A series of meetings have been held with the local inhabitants to raise their awareness of the value of the archaeological heritage and of the cultural landscape, with a view to ensuring their cooperation in their protection and defense.</li> <li>5. A three-party pilot agreement has been set in motion between civil society, private enterprise, and Caral Archaeological Zone, in the village of Limán (district of Supe, province of Barranca), located in the buffer zone of the Sacred City of Caral. Under the terms of this agreement, which aspires to be a model of joint cooperation for the value enhancement and conservation of the archaeological heritage, the cultural landscape, and the development of the local population, replicable in other parts of</li> </ol>
--	--	--

		<p>the Zone and of Peru, the following programs were started:</p> <ul style="list-style-type: none"> <li>a) Program for the value enhancement of the archaeological site of Era de Pando and its cultural landscape. This includes activities of preservation, defense, protection, research, conservation, dissemination, and promotion of the archaeological site and its cultural landscape.</li> <li>b) Program of linking of the population with the archaeological heritage and the cultural landscape, promoting social and economic development, especially in the village of Limán, by means of the following: <ul style="list-style-type: none"> <li>i. Making ready the territory of the village of Limán</li> <li>ii. Implementation of workshops on rural tourism, ecological agriculture, and entrepreneurship.</li> <li>iii. Construction and implementation of a community tourist hostel.</li> <li>iv. Construction and installation of a community museum in which different social-cultural activities can also be conducted.</li> </ul> </li> </ul>
--	--	---

		<p>6. It has been assigned a permanent police detachment to guarantee the defense of the archaeological cultural heritage, as well as public order, and the safety of the visitors;</p> <p>7. A “Sacred City of Caral” Foundation has been formed, made up of individuals representative of the province of Barranca, where the Sacred City of Caral is located, for providing support to the task of protecting and defending the cultural heritage of Caral civilization. For a similar purpose, another foundation in the city of Lima has been promoted, called “Caral, 5000 years of civilization” which has given its support to Caral Archaeological Zone.</p>
<p>5.</p>	<p><b>Sustainable finance:</b></p> <p><i>What effective strategies have you developed and implemented to assure adequate and sustainable financial resources for implementing the management measures required to maintain the site’s OUV?</i></p>	<p>From the start of the intervention, first in Supe Valley, and then specifically in the Sacred City of Caral, financial support was required from different academic, cultural, and governmental entities of Peru and other countries, which has been attended. The initial support came from Universidad Nacional Mayor de San Marcos, the National Institute of Culture, the Municipality of the Province of Barranca, the Municipality of the District of Supe, and <i>National Geographic Society</i>. Subsequently, negotiations were made with the authorities of the central government.</p>

		<p>In 2001, the President of the Republic and his complete cabinet of ministers to agree to declare the value enhancement of the Sacred City of Caral to be of preferential national interest, and they set up an annual fund for the intervention.</p> <p>The scrupulous use of the funds granted, the effective work carried out, and the public presentation of the results contributed to the creation, in 2003, of the Caral-Supe Special Archaeological Project, of autonomous management, dedicated to the value enhancement and conservation of the Sacred City of Caral, as well as heading the process of social and economic development of the population of the vicinity and of the area of influence.</p> <p>The promulgation of Law 28690, during 2006, and the transformation of Caral-Supe Special Archaeological Project into Caral Archaeological Zone, Executing Unit 003 of the National Institute of Culture, now the Ministry of Culture, with a permanent budget, has ensured the continuity of its activities, and the granting of funds annually.</p> <p>Due to the need for additional resources for the conservation of the monuments, Caral Archaeological Zone has taken part in international cooperation contests, and thus, during 2009, ZAC won a special edition</p>
--	--	---



		<p>of the “U.S Ambassador’s Fund Award”, consisting of a fund of USD 800,000 to be used specifically on the archaeological conservation of the Sacred City of Caral. With this fund it will be reinforce the multidisciplinary team of experts in conservation, with equipment and technical personnel, from 2010 to the present. Caral Archaeological Zone has also conducted workshops on the conservation of stone and mud buildings, which have had a positive impact, because professionals from other parts of the country and neighboring countries such as Chile, Bolivia, and Ecuador participated.</p> <p>At the same time, attention has been placed on the generation of own resources from the entrance ticket to the Sacred City of Caral, the sale of publications on the results of investigations, souvenirs with designs of Caral, the promotion of educational trips, etc. This fund is permanently increasing, and underpins the budget allocated by the State, since it is now regarded as an investment rather than an expense.</p> <p>The management of the heritage of the archaeological site of Caral has been considered to be a successful model in the country, and, therefore, has strong support in the different sectors: academic, cultural, and political.</p>
--	--	--

<p>6.</p>	<p><b>Staffing training and development:</b></p> <p><i>What approaches and strategies have you developed and implemented to assure that the human resources are adequate to manage the World Heritage property?</i></p>	<p>The training activities of Caral Archaeological Zone have been carried out at different levels:</p> <ol style="list-style-type: none"> <li>1. Caral Archaeological Zone is a field school for professionals, who learn there how an archaeological site of national and world heritage should be value enhanced and managed. At present the following professionals work in the ten sites of the Caral civilization: 32 archaeologists, 3 architects, 2 biologists, 1 anthropologist, 1 teacher, and 7 administrative staff. Each team of professionals has the help of university students and the trained technicians from the local villages. Both the professionals and the technicians have been receiving permanent training inside Caral Archaeological Zone and outside it. Thus, professionals have been sent on internships in the United States, in Japan, and in China; and the Head of the Executing Unit herself has taken a diploma course in Senior Management. The technicians have had training paid for in different higher technology institutions of prestige.</li> </ol>
-----------	---	---

		<ol style="list-style-type: none"><li data-bbox="1048 379 1960 1070">2. With regard to conservation, a series of innovating experiences have been achieved that have given good results in the conservation of the architecture of stone and earth and organic material, which have very singular expressions in this part of the world, submitted to periodic seismic activity. This knowledge has been transmitted through workshops, in the first place for our field technicians, who are local inhabitants who have reached a high level of qualification with regard to the conservation of the buildings and their components. In addition, ZAC has conducted training workshops for conservation personnel from other parts of the country, giving presentations on the progress made, and encouraging an exchange of experiences to strengthen and improve conservation practices in Peru and neighboring countries.</li><li data-bbox="1048 1107 1960 1294">3. By training local tour guides to lead the visitors around the Sacred City of Caral, ZAC has ensured the control of the groups who visit the place. The guides, aware of the importance of the place they are showing, are the first defenders of the site.</li></ol>
--	--	---

	Topics for demonstrating best management practice:	Please indicate in this column why your World Heritage property is a best practice in relation to the topic:
7.	<p><b>Sustainable development:</b></p> <p><i>What are the effective mechanisms in place to ensure that resources use permitted in and around the World Heritage site is sustainable and does not impact negatively on OUV?</i></p>	<p>There are available, two specific regulatory instruments to ensure that the pressures of modern life will be solved considering the value of the archaeological heritage of the Caral civilization:</p> <ol style="list-style-type: none"> <li>1. The Master Plan for Integrated Sustainable Development of Caral and its Area of Influence. This document, initially approved by the National Institute of Culture, and endorsed by the Congress of the Republic of Peru, regards the value enhancement of the important archaeological heritage of the Sacred City of Caral and other settlements corresponding to the Caral civilization as the mainstay of the social and economical development of the present and future population. With this perspective, the social and economic development should be carried out in accordance with the value enhancement and conservation of the archaeological heritage.</li> <li>2. The “Management Plan of the Sacred City of Caral”, which sets down the regulations for the treatment of the sub-zones defined within the perimeter of the area declared as cultural</li> </ol>

		<p>archaeological heritage: a) Intangible Sub-zone with monuments, and b) Sub-zone of Shared Use as Cultural Landscape. In this “Plan” regulations are also proposed for the appropriate management of the buffer zone. The Intangible Sub-zone has had its delimitation officially recognized; it is regulated as property of the Peruvian State; and it is under the guardianship and direct management of Caral Archaeological Zone.</p>
<p><b>8.</b></p>	<p><b>Education and interpretation programs:</b></p> <p><i>How do the education, interpretation and awareness programs you have developed and implemented significantly enhance the understanding of OUV of the site among stakeholders?</i></p>	<p>ZAC is developing five programs, which are fundamental for the education and interpretation of the local population:</p> <ol style="list-style-type: none"> <li>1. Network of Local Community Museums. It has been implemented the first community museum in the district of Végueta, province of Huaura, in addition, it has been started the second one in the district of Supe, Barranca. These museums are designed especially so that the people can be aware of, and identify with, their cultural process, strengthen their identity, and raise their social self-esteem. Moreover, it has been also implemented small exhibitions about the Caral civilization in the rural schools, including activities to link the school children with the heritage and facilitate an understanding of its values.</li> </ol>

		<ol style="list-style-type: none"><li data-bbox="1048 379 1960 1023">2. "Caral in the School". This program is developed in coordination with Local Education Management Unit (UGEL) N° 16 of the province of Barranca, to ensure that the history and values of the Caral civilization will be included in the programs of school education at different levels. ZAC has managed to get it made obligatory for teachers and students to visit the Sacred City of Caral. This program has been proposed for execution throughout the Region of Lima. It should be mentioned that since 2004, Caral Archaeological Zone has been promoting the organization of school drawing and painting competitions that seek to motivate teachers and students at the different school levels of the province of Barranca to assume and communicate the social and cultural values of the Sacred City of Caral.</li><li data-bbox="1048 1058 1960 1294">3. "Caral and Our Cultural Process" is another of the programs that has been proposed this year (2012) for presentation every so often in the different schools of the Lima Region. The purpose of this program is to present the history of Caral integrated into the local cultural process, based on information boards and panels.</li></ol>
--	--	--

		<p>4. Puntapaj Tour Guide Association has been set up with the local people, who have all received constant training, since 2004, by the archaeologists themselves who are investigating the Sacred City of Caral, and their training has been complemented with study trips to other archaeological centers in the country, such as Chavín de Huántar, Chan Chan, Sechín, Huacas del Sol y la Luna, El Brujo, Sipán, Pachacamac, etc., as well as visits to national, regional, and local museums. They have thus been given a high level of preparation and confidence in their performance.</p> <p>5. Interpretation centers have been installed in the Sacred City of Caral and in the archaeological settlement of Áspero. Furthermore, ZAC has submitted to the Regional Government of Lima the project for the construction of a big cultural and social development center in the former Hacienda House of San Nicolás in Supe (district of Supe, province of Barranca), with architectural design. The proposal is now being processed.</p>
--	--	--

<p>9.</p>	<p><b>Tourism and interpretation:</b></p> <p><i>What innovative plans have you designed and successfully implemented to ensure that visitor management does not negatively impact on the maintenance of the property's OUV?</i></p>	<p>Without altering the cultural landscape of the Sacred City of Caral, it has been implemented – with the cooperation of the Finnish and German embassies – a reception center where the visitors can gather and have their visit to the archaeological site organized, and where they can afterwards rest, have something to eat and buy publications and souvenirs.</p> <p>In the Sacred City of Caral, ZAC design tour circuits, with information boards and panels to provide information and help visitors duly appreciate the buildings of the Sacred City of Caral, at a prudent distance, without climbing on them. This ensures their conservation. ZAC has also included the implementation of a circuit and facilities for persons with mobility impairment.</p> <p>“Observation points” have been set up in strategic places, so that the visitors can appreciate the monuments and their components without these being affected by the visitors.</p> <p>Vehicles are not allowed access to the Sacred City of Caral. A pedestrian bridge has been constructed, and tourists walk to the Sacred City from there, or go on horseback. Vehicles have access only to a zone marginal to the ancient city.</p>
-----------	---	--



		<p>Visitors are not allowed unless they are with a “local tour guide”. There must not be more than 20 visitors per tour guide; and visitors are forbidden to leave the tour circuit. Care of the cleanliness of the archaeological site is permanent. ZAC has set up a simple, but effective, system for the depositing and collection of waste along the visit circuit.</p>
<p><b>Additional comments:</b></p>		
<p>When ZAC began its work in the Sacred City of Caral, this had no particular significance for the local population. Now, 18 years on, with the Sacred City of Caral declared a World Heritage Site, it is common to see in Supe Valley and the province of Barranca, direct references to the archaeological site of Caral in schools, shops, and civil and political associations (they are even calling the Supe Valley “Caral Valley”). There is an evident sense of pride in the local people for the fact that their local heritage includes a site of world relevance. We believe that this strong identification between the population and the cultural heritage is the best guarantee for the conservation of the Sacred City of Caral.</p>		

**Brief description/summary of the best practice, including a statement on how it can be useful for other sites (max. 600 words)**

We consider that one of the most successful practices of the management of the Sacred City of Caral has been the training of local inhabitants to ensure appropriate management of the cultural heritage. The local tour guides, who created the Puntapaj (“he who goes in front” in the local Quechua language) Association, should be noted in this context; they transmit knowledge with a high degree of identification and pride. Their effectiveness has been recognized by the visitors, who have left appreciative comments in the site visitors’ book. Some journalists who have visited the Sacred City of Caral have also written words of praise about the local tour guides.

**Finally, please provide us, if possible, with up to ten images of the concerned World Heritage property that can be used free of rights in UNESCO publications (commercial and/or non-commercial), and on the UNESCO website. Please provide the name of the photographer and the caption along with the images (he/she will be credited for any use of the images).**

## THE SACRED CITY OF CARAL-SUPE, WORLD HERITAGE SITE

### Figures – Captions



**Figure 1:** Design of the central part of the Sacred City of Caral  
(© Zona Arqueológica Caral).



**Figure 2:** The Pyramidal Building of La Huanca and the Gallery Pyramidal Building, in the upper half of the Sacred City of Caral.  
(© Christopher Kleihege).



**Figure 3.** Greater Pyramid Building and circular plaza in the upper half of the Sacred City of Caral  
(© Christopher Kleihege).



**Figure 4:** Tourist Local Guides (Puntapaj Association)  
(© Zona Arqueológica Caral).



**Figure 5:** Circuit and facilities for persons with mobility impairment  
(©Zona Arqueológica Caral)



**Figure 6:** Tour circuits in the Sacred City of Caral  
(©Zona Arqueológica Caral).





**Figure 7:** Hand-made products and souvenirs shops  
(©Zona Arqueológica Caral).



**Figure 8.** “Local food sellers”  
(©Zona Arqueológica Caral).



**Figure 9.** “Caral in the School”.  
(© Zona Arqueológica Caral).



**Figure 10.** Workshop for the formation of the local population in ecological agriculture and good agricultural practices  
(©Zona Arqueológica Caral).